

reef fish if they truly understood that in doing so, they were aiding the destruction of the reef environment that they sought to reproduce in their tank. Furthermore, if affordable alternatives to wild-caught fish were available, wouldn't the educated consumer choose them? This has worked very well in the exotic bird trade; we could do the same for reef aquarium specimens.

Many of the countries where the reefs are being destroyed—Indonesia, Malaysia, the Philippines, and others—have laws on the books protecting their reefs. But there is little money for enforcement, and the more lucrative the market, the more people are willing to risk the penalties in any case. So the keys are information and education. Only by identifying these destructive practices and the consumer demands that drive them can we begin to eliminate or modify them. And only through the development of sustainable coral reef fisheries can the reefs be saved.

That is what the resolution I am introducing today seeks to do. It is intended to raise the issue of these destructive fishing practices and associate them with the consumer demand that is driving them. It is intended to bring this issue before Congress and before the United Nations, raise the level of awareness of policymakers, and ask us to do more. The scientific and environmental communities have declared 1997 the International Year of the Coral Reef. We cannot stop ships from running aground on reefs and we may not be able to stop global warming. But what better time for us to pay attention to the global plight of coral reefs, and seek practical solutions to those threats that we can address. If we don't do something soon, there may not be any reefs left to save.

300TH ANNIVERSARY OF THE BELLEVILLE REFORMED CHURCH

HON. BILL PASCRELL, JR.

OF NEW JERSEY

IN THE HOUSE OF REPRESENTATIVES

Monday, March 10, 1997

Mr. PASCRELL. Mr. Speaker, I would like to bring to your attention the outstanding achievement of the 300th anniversary of the Belleville Reformed Church, of Belleville, NJ. As one of the oldest churches in America, I have the honor of being its Representative in the U.S. Congress.

Founded by Dutch settlers in 1697, the Belleville Reformed Church was originally known as the Old Dutch Church of Second River, with its first pastor being Reverend Berthoff. Throughout its history, the church had undergone several structural improvements. Records indicate that the Belleville Reformed Church's original building was replaced in 1725. In 1804, a tornado ruined that building and as a result, in 1807, a new edifice was dedicated.

As church membership grew, there was a need for new construction and in 1853, the present building was dedicated with the fellowship hall being added in 1895. The dedication of the building included the presentation of several memorial windows which are still in the buildings. In 1915, the present 8-rank pipe organ was purchased with matching funds from the Carnegie Foundation. The console of the organ has since been replaced but the pipes are the original.

In the past as in the present, the congregation of the church has demonstrated the ability to work together with the community and other faiths. When the new buildings were being replaced, church services were permitted in the neighboring Episcopal Church. In turn, the church allowed for services to be permitted in its building by Episcopal and Methodist churches. Even today, the church is shared with the First Hispanic Reformed Church. Relations with the community have also been generous with the anniversary of the township of Belleville being held in the church. On every Memorial Day, services are held, and the church bells are rung at the conclusion of the services, keeping with tradition begun in 1890, when the town requested that the bells be rung.

Mr. Speaker, I ask that you join me, our colleagues, the congregation of the Belleville Reformed Church, and the township of Belleville, in recognizing the historic tradition of the Belleville Reformed Church and its many important contributions to the community. For its 300th anniversary, it is only appropriate that the House recognizes the Belleville Reformed Church today.

STATEMENT OF THE DALAI LAMA ON THE 38TH ANNIVERSARY OF THE TIBETAN UPRISING

HON. TOM LANTOS

OF CALIFORNIA

IN THE HOUSE OF REPRESENTATIVES

Monday, March 10, 1997

Mr. LANTOS. Mr. Speaker, today—March 10th—marks the 38th anniversary of the Tibetan people's national uprising. It was on this day in 1959 that the people of Tibet, chaffing under a decade of repressive Chinese Communist rule and brutal occupation, rose up in a violent rebellion against the Chinese. It was a cry of a people whose religious institutions, whose educational institutions, and whose very way of life were being systematically destroyed.

The Chinese Government responded with savage brutality. Thousands were killed. Some 100,000 Tibetans fled their homeland and were given refuge in India and Nepal. Among those who were forced to flee their homeland was His Holiness the Dalai Lama. Since 1959 the Dalai Lama has lived in India, where he has continued to speak out and work on behalf of the people of Tibet—those still living in Tibet under Chinese rule and those in exile in India and elsewhere. Despite the violence and repression that he and his people have suffered, the Dalai Lama has become a voice for peace and nonviolence. In recognition of this outstanding contribution, he was awarded the Nobel Peace Prize in 1989.

Mr. Speaker, as we mark today the 38th anniversary of the Tibetan people's national uprising, I ask that the statement of His Holiness the Dalai Lama be placed in the RECORD. I urge my colleagues to read it. This gentle man of peace has again spoke with great wisdom, great force, and great integrity. His message is one that is important for all of us to understand.

STATEMENT ON THE ANNIVERSARY OF THE TIBETAN NATIONAL UPRISING—MAR. 10, 1997

(By the Dalai Lama)

In the closing years of the 20th century, as we commemorate the 38th anniversary of the

Tibetan people's National Uprising, it is evident that the human community has reached a critical juncture in its history. The world is becoming smaller and increasingly interdependent. One nation's problem can no longer be solved by itself. Without a sense of universal responsibility our very future is in danger.

Today's problems of militarization, development, ecology, population, and the constant search for new sources of energy and raw materials require more than piece-meal actions and short term problem-solving. Modern scientific development has, to an extent, helped in solving mankind's problems. However, in tackling these global issues there is the need to cultivate not only the rational mind but also the other remarkable faculties of the human spirit: the power of love, compassion and solidarity.

A new way of thinking has become the necessary condition for responsible living and acting. If we maintain obsolete values and beliefs, a fragmented consciousness and self-centered spirit, we will continue to hold on to outdated goals and behaviors. Such an attitude by a large number of people would block the entire transition to an interdependent yet peaceful and cooperative global society.

We must draw lessons from the experience we gained. If we look back at the development in the 20th century, the most devastating cause of human suffering, of deprivation of human dignity, freedom and peace, has been the culture of violence in resolving differences and conflicts. In some ways, our century could be called the century of war and bloodshed. The challenge before us, therefore, is to make the next century a century of dialogue and non violent conflict resolution.

In human societies there will always be differences of views and interests. But the reality today is that we are all interdependent and have to co-exist on this small planet. Therefore, the only sensible and intelligent way of resolving differences and clashes of interests, whether between individuals or nations, is through dialogue. The promotion of a culture of dialogue and non-violence for the future of mankind is thus an important task of the international community. It is not enough for governments to endorse the principle of non-violence or hold it high without any appropriate action to promote it.

With these convictions I have led the Tibetan freedom struggle on a path of non-violence and have sought a mutually agreeable solution to the Tibetan issue through negotiations in a spirit of reconciliation and compromise. Inspired by the Buddha's message of non-violence and compassion, we have sought to respect every form of life and abandoned war as an instrument of national policy. For us Tibetans the path of non-violence is a matter of principle. And I am convinced that this approach is the most beneficial and practical course in the long run.

As we commemorate this anniversary, we look back at yet another year of escalating repression in Tibet where the Chinese authorities continue to commit widespread and grave human rights abuses.

Under the "Strike Hard" campaign launched by the Chinese authorities in April last year, Tibetans are subjected to increased torture and imprisonment for peacefully expressing their political aspirations. Political re-education conducted by the authorities in monasteries and nunneries throughout Tibet have resulted in mass expulsion, imprisonment and death. I continue to be concerned about the fate of Gedhun Choekyi Nyima, the boy I have recognized as the 11th Panchen Lama, and whose whereabouts are still not known.